

Introduction to Templism

Templism can be best introduced by introducing its origin. It does not originate from a reconstruction of ancient pagan beliefs. It originates from applying the same standard of evidence by which ancient paganism was believed, to the present time.

Example: Numa Pompilius, the second king of Rome after Romulus, created the Roman state religion. He set forth its rites, offices, teachings, moral principles, and philosophical principles. His intention was that these would improve the governance of the Roman state. He wrote down his teachings in "sacred books", which were committed to memory by the newly created state priests, who would continue to propagate the tradition orally.

Numa did not base any of his ideas upon a reconstruction of paganism as it was practiced before his time. He based them upon revelations from the gods. He claimed to have direct contact with a number of gods, such as Jupiter, Egeria, and others, who bestowed their teachings upon him, so as to influence the destiny of the Roman state.

Due to lack of records, Numa-like figures are not as often attested in any other form of paganism. Nor do we know which Numa-like figures predated Numa. But even if we did not know of Numa, it would be logical to say that such people must exist. Otherwise, religious traditions could not arise from anywhere. This method of transmitting new religious ideas to the public is not any different in any other religion. There is always a prophet, and unless one believes that 1. new religions grow from turnip seeds or 2. religions grow organically from folk traditions, this is not only evidenced historically but also logically necessary.

Religions do not grow organically from folk traditions, because they have hierarchies. If there are any gothar, druids, pontiffs, etc - and there always are - they will be able to tell other people what to believe. This is almost tantamount to what a religion is. This is not only theoretical, as it is well attested that pontiffs, priests, gothar, and druids did tell people what to believe, did "educate" them, did make them undergo certain rites, etc. If a religion were to be based upon "folk tradition" only, it would be no different than "public opinion", and it is well known that public opinion cannot form a consensus, let alone maintain a tradition without distorting it, by itself.

So the pagan reconstructionists have no leg to stand on. If they do claim that pagan religions were based upon organic folk traditions, then they have to admit that those traditions were in flux just as public opinion is constantly in flux, and hence that there is no sense reconstructing them, since there is nothing to preserve. If they claim instead that pagan religions were based upon religious hierarchies stemming from the authority of a prophet or oracle who communicates with the gods - which is the truth, and is evidenced of any religion for which we have records of its origin - then they must admit that a future such prophet can create a new iteration of paganism. Not only that he can, but it is reasonable to say that he must, since nobody honestly knows what ancient paganism was like - even Snorri was writing centuries after Christianization, when nobody at all was practicing paganism, and no religious hierarchy existed to transmit it. The transmission of religion was, at the time, traditionally oral, even in the Roman case, so this further complicates any possible reconstruction.

It is almost as if reconstructionists do not really believe in the gods. They are not really spiritual at all. What is someone who claims to communicate with the gods, to them? A schizo. They don't want to hear his ramblings. They think the gods were once accessible to prophets in a primordial age, and now, the gods might as well be dead. They are only idols that they pray to, in rituals reconstructed from sources that are themselves reconstructions. Pagan reconstructionists are like papists, to borrow a Protestant term. They are obsessed with ritualistic formalities and social symbols. There is nothing actually devotional about them.

A feature that crops up in ancient paganism, in a few cases of which we have record, is practicality. By which I mean, divine prophecies being uttered that are intended to cause practical changes in the world. Numa, for example, transmitted moral teachings to the Romans which had the effect of making them less unruly and violent, as after all Rome was founded by criminals. His teachings were for the purpose of regulating the fledgling Roman state. In the Anglo-Saxon case, Gildas tells us that Britain was invaded as a consequence of a prophecy declared by the gothar of Saxony, which said that Britain would be despoiled for 150 years, and ruled for 150 years hence (this total 300 year period coincides, by the way, with the period of pagan Anglo-Saxon England, as it was fully Christianized 300 years following the invasion - and Gildas was writing before this event came to pass, so he was not merely rationalizing it ad hoc). The ephors in Sparta used their powers of prophecy to direct affairs of state, and it was generally observed throughout the ancient world that wars could not be declared under unfavorable auspices. In Rome, the state was considered to be divinely sanctioned, and any conquests were part of the plan of the gods. Even in the European practice of Christianity one sees similar things, i.e the crusades, and what was Protestantism but a way for the Germanic nations to throw off the Habsburg yoke?

Templism is the renewal of these trends in the current time, suited for the current time. I am the prophet of the religion, and I claim to be influenced by the gods. Templist Canon is not written from my point of view, but from the point of view of the gods. The text is not explainable in terms of any central concept, any more than Greek paganism is explainable in terms of any central concept. It is a repository of philosophical truths, important facts, psychological truths, anthropological truths, moral commands, political suggestions, etc, which are divinely inspired. They are not a random aggregation of truths, but rather, all exist to accomplish a particular purpose.

That purpose is, according to the gods: to resume offerings to the gods, to end the rampant degeneracy of the modern West, to end democratic government and bring about a new nobility that will rule all Western nations as kings, to bring about an "empire of Templism" (which need not be a single state, but refers to all states adhering to a Templist ethos and where the rulers are Templists - like saying "Christendom" to describe medieval Europe), and to increase the social status of the "tribe of natural Templists", which basically means anyone who is a Templist as a result of his inherent nature, rather than for reasons of peer pressure or coercion. All of this will, in times far-off, enable society to be militarized so as to colonize space.

Templism also contains some elements that are similar to ancient paganism. For example, the manner in which a Templist prays to and worships the gods is basically identical to what is understood to have been the precedent in the past, with the difference that Templists are forbidden from worshipping gods-as-epithets, and that Templism does not respect *interpretatio Romana* (neither of which, arguably, were original to the practice of paganism anyway, but arose in the period of the late Roman Empire to help assimilate conquests, such as by helping Rome "Romanize" the Gallic gods). It is possible that the traditional manner of prayer is essential to paganism, but it doesn't matter to me - only that the gods compel me to include it in the doctrine.

Any other type of introduction can only be a description of one aspect of Templism. I can describe to you the afterlife doctrine of Templism, or the Templist view on physics and cosmology, or any of its novel concepts such as the "tribe of virtue" concept. The Canon contains commentaries on Aristotle's *Nicomachean Ethics*, on Nietzsche's will to power concept, and on almost every book of the New Testament. But there is no central point, except that the gods decree this to be the religion that will conquer the future.

The most relevant aspect of Templism to describe, is that it encompasses all Indo-European pantheons non-equivalently. The only pantheons said to be equivalent are the Greek and Roman, the Finnish and Hungarian, and the Armenian and Iranian. Even the Greco-Roman case comes with the exception of Mars and Ares. For, it is our doctrine that gods are distinguished by their attributes, just as anything is distinguished by its

attributes. So if one god has different, even though similar, attributes to another, then that god is probably different. If it is not different, then it is better to mistakenly worship them under different names, than to mistakenly regard one god as another. So a Templist is a "Germanic Templist" who worships the Germanic gods, or an "Armenian Templist" who worships the Armenian/Iranian gods, or of another pantheon, and he worships the gods within that pantheon to the exclusion of others, nor does he regard them as equivalent to any god within another pantheon. Pantheons themselves have jurisdictions, meaning that there are requirements, such as of blood or residency, to initiate oneself into a particular pantheon - and one can only be initiated into one pantheon at one time.